THE PLAN OF SALVATION

ACCORDING TO THE BIBLE

STEFAN J. C. MØLHOLT

© 2026 Stefan J.C. Mølholt
All rights reserved.

This ebook may be downloaded and shared for personal use, but it may not be altered, sold, or redistributed in modified form without the author's written permission. Brief quotations used in reviews or scholarly works are permitted.

First Edition (2026)
ISBN (ebook): 978-87-976848-1-8

Cover and interior illustrations: AI-generated artwork created under the direction of the author. Any referenced source material remains the property of its respective rights holders. Scripture quotations are from the King James Version of the Bible.

Author / Publisher: Stefan J.C. Mølholt
Ringsted, Denmark

About the Author

Stefan J.C. Mølholt is a devoted follower of Jesus Christ with a lifelong passion for understanding and teaching God's eternal plan. With a background in educational sociology and professional experience as both a family counselor and gospel teacher, he combines academic insight with deep spiritual conviction. Stefan's love for scripture and his desire to make deep truths clear and accessible have guided his work on this book. Through careful study, personal revelation, and a commitment to honoring the word of God, he has gathered and reflected on key biblical passages that illuminate the Plan of Salvation. His hope is that this work will strengthen faith, inspire purpose, and draw readers closer to their divine origin and eternal destiny. He is married to Eleonora, and together they have two children, Tommaso and Amanda.

Introduction 1
Chapter 1: Pre-earth life 7
Chapter 2: The Creation of the World 18
Chapter 3: The Fall of Adam and Eve 28
Chapter 4: Our Life on Earth 36
Chapter 5: The Atonement of Jesus Christ 45
Chapter 6: The Spirit World 61
Chapter 7: The Resurrection 70
Chapter 8: Judgment & Kingdoms of Glory.....80
Chapter 9: From Darkness to Light 94
Scripture Study Index 99

Introduction

The Plan of Salvation is not merely a story or a symbol. It is God's eternal plan, revealed through prophets and scripture, teaching us where we came from, why we are here, and where we may go after this life. Yet its teachings are often viewed as separate doctrines rather than parts of one living and connected narrative.

Years ago, I came across an article in the February 2007 *Ensign* titled *The Good Samaritan: Forgotten Symbols*. It opened my eyes to something remarkable. The parable of the Good Samaritan, one of Jesus' most familiar stories, was not only a lesson about kindness and compassion. In the understanding of some early Christians, it also served as a symbolic account of humanity's Fall and redemption through Jesus Christ, a map of the entire Plan of Salvation.

Suddenly, the gospel felt more alive and interconnected than ever before. I began to see that this ancient parable was more than a moral lesson. It was a doorway into the very heart of God's plan. That insight became the starting point for this book.

In the chapters that follow, I explore biblical passages through a Latter-day Saint understanding of the Plan of Salvation, while inviting readers to study the scriptures prayerfully and consider their meaning for themselves.

To understand the deeper significance of the parable, we must first return to the moment when Jesus told it. One of His most well-known stories was given in response to a question about eternal life. A lawyer asked, “Master, what shall I do to inherit eternal life?” (Luke 10:25). Jesus pointed

him to the law, which teaches that we must love God and our neighbor. When the man then asked, “And who is my neighbor?” (Luke 10:29), the Savior responded with the parable of the Good Samaritan.

While its most immediate lesson is a call to love and compassion, some early Christians saw within the parable something deeper: an outline of the Fall of humanity and its redemption through Jesus Christ.

The story begins with a man traveling from Jerusalem to Jericho, a journey that represents mankind’s descent from the presence of God into the fallen world. Jerusalem, the holy city, symbolizes the presence of God, while Jericho, a city historically associated with corruption and destruction, represents the world, full of sin and hardship. Along the way, he is attacked by thieves, who strip him, wound him, and leave him half dead. This reflects the effects of sin and mortality: humanity, once whole and clothed in purity, is left broken and vulnerable. The adversary, much like the thieves, seeks to rob mankind of its divine potential, leaving people spiritually wounded and in desperate need of rescue.

A priest and a Levite pass by, looking but offering no help. These figures represent the Law of Moses and the Old Testament prophets. The law, given by God, served a divine purpose, not to save, but to guide. It revealed sin and pointed to the Savior, who alone can redeem the sinner. The Levite can likewise be understood as representing the prophets, who could point toward redemption but could not themselves redeem humanity. Their passing shows that while the law and the prophets prepared the way for Christ, they could not, by themselves, redeem mankind from sin and death.

Then a Samaritan arrives, one despised by the Jews, yet he is the one who has compassion. He tends to the wounded man, binding his wounds and pouring in oil and wine, and carries him to an inn where he can be cared for. This Samaritan is Christ, who, though rejected by many, is the only one who can save. The healing he provides through the oil and wine reflects the power of the Holy Spirit and the Atonement. Oil, frequently used in anointing, represents the sanctifying influence of the Holy Spirit, while wine, often associated with the blood of Christ, signifies His atoning sacrifice. Christ does

not simply offer assistance; He lifts the wounded man and places him on his own beast, a powerful symbol of Christ offering His sacrificed body to carry us. Just as the Good Samaritan bore the man's weight, so Christ bore our sins upon His shoulders, carrying us when we could not walk ourselves.

The Samaritan then entrusts the man's care to the innkeeper and gives him two pence, promising that any further debt will be repaid when he returns. The inn represents the Church, a place where the spiritually wounded can find healing and rest. The two pence could symbolize the ordinances and teachings that sustain believers until Christ's return. His promise to repay all costs upon His return mirrors His Second Coming, when all things will be made whole and justice will be fully administered.

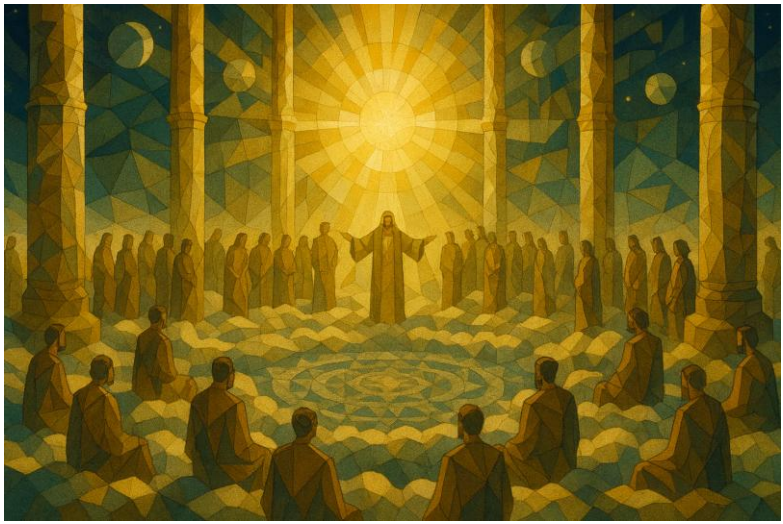
This parable, seen through the lens of some early Christian thought, teaches not only about love for our fellow man but also about Christ's role in rescuing fallen humanity. It encapsulates the entire purpose of the gospel: to heal, to restore, and to bring us back into God's presence. The Bible does contain the full Plan of Salvation, and as we study

its teachings, we see in every page the work of Jesus Christ, our Redeemer. Just as the wounded traveler needed the Good Samaritan, we too must recognize our need for the Savior, who alone has the power to carry us home.

While preparing this book, I undertook a deep and prayerful, cover-to-cover reading of the Bible to better understand the Plan of Salvation. Along the way, I identified 86 scriptures from both the Old and New Testaments that clearly teach aspects of God's eternal plan for His children. Under each passage, I wrote what we can learn from it, seeking not only to be systematic and structured, but also open to inspiration and new insights as they came. While I originally began with these 86, I continued to find additional verses that enriched my understanding. This book is the result of that journey, a compilation that brings together scriptural truths and reflections, showing how the Bible testifies of where we came from, why we are here, and what lies ahead in the eternal story of God's love.

Chapter 1: Pre-earth life

When we wonder why we are here, the answer begins before our first breath. The concept of pre-earth life unveils profound truths about our spiritual beginnings before mortal existence. Biblical scriptures illuminate this eternal truth, revealing our divine heritage, purpose, and destiny. In the book of Proverbs, we find a glimpse of our existence prior to the creation of the physical world: “I was set up from everlasting, from the beginning, or ever the earth was” (Proverbs 8:23). This passage affirms that our spirits are eternal, having lived in a premortal state with God.



Jeremiah's calling as a prophet further underscores the reality of pre-earth life. The Lord's words, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee" (Jeremiah 1:5), reveal a divine truth: Before we were born, we were known and loved by God. This knowledge extends beyond mere awareness; it reflects a divine purpose. Jeremiah's mission was foreordained, illustrating that each spirit was created with a unique role in the grand design of God's work. Such foreordination speaks to the deep significance of our lives and the eternal perspective through which they should be viewed. This understanding also emphasizes that divine preparation and purpose are woven into the fabric of each human life.

In Romans, Paul elaborates on God's foreknowledge and the divine plan: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Romans 8:29). This verse speaks to the eternal design that God has for His children. The use of terms like "predestinate" underscores that God's plan for humanity is intentional and purposeful. While this does not

refute agency, it highlights the divine preparation and potential each of us has to become like Christ.

Ephesians adds to this understanding by revealing that God's plan for us was established long before the world began: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). This scripture testifies that we were chosen and predestined for roles and missions, emphasizing the intentionality and love with which God has crafted His plan. This foreknowledge provides reassurance that our lives are not random but are deeply connected to God's eternal purposes.

Hebrews enhances a familial dimension to our understanding of pre-earth life: "Shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9). Referring to God as the "Father of spirits" emphasizes our direct connection to Him and affirms our spiritual origins. This relationship underscores the deep love and care God has for each of His children.

Ecclesiastes provides a poignant affirmation of our dual nature as beings of spirit and body. “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Ecclesiastes 12:7). This verse reminds us that while our physical bodies are mortal and temporal, our spirits are eternal and divine. Originating from God, our spirits carry within them the potential for eternal growth and eventual reunion with Him. This understanding of our spiritual journey, from God’s presence to mortality and ultimately back to Him, fills our mortal lives with purpose and direction. It also sheds light on the hope and assurance we can find in the promise of returning to God after this life.

Among the events of pre-earth life, one of the most profound was the rebellion of Lucifer and the subsequent war in heaven. Isaiah describes Lucifer’s fall in vivid terms: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” (Isaiah 14:12). Once a being of great light and influence, he turned from God through pride, declaring, “I will ascend into heaven, I will exalt my throne above the stars of God” (Isaiah 14:13).

His ambition was not simply to improve himself, but to replace God's authority with his own.

Revelation expands this into the larger premortal conflict: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (Revelation 12:7). The victory came through loyalty to Jesus Christ: "And they overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11). Lucifer and those who followed him were ultimately removed from God's presence: "And the great dragon was cast out, that old serpent, called the Devil, and Satan… he was cast out into the earth, and his angels were cast out with him" (Revelation 12:9). Jude confirms the seriousness of that rebellion: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 1:6).

These scriptures teach a clear lesson about agency and spiritual allegiance. Lucifer's fall warns us what happens when pride becomes the guiding motive and we begin to place our will above God's.

Michael's triumph teaches the opposite pattern: faithful disciples overcome not by their own strength alone, but through Christ's redeeming power and by holding firmly to their testimony. In our daily lives, the "war" is not fought with swords, but with choices: whether we will submit to God's guidance, or insist on our own way; whether we will defend truth, or compromise with convenient lies; whether we will rely on the Savior's grace, or try to stand alone.

We apply this story when we recognize temptation for what it is and choose Christ anyway. We apply it when we keep our covenants, speak honestly, forgive, and resist resentment. We apply it when we build our testimony through scripture, prayer, and obedience, so that when opposition comes, we already know where we stand. The war in heaven reminds us that God's plan moves forward, that Christ's power is real, and that lasting victory comes through humility, loyalty, and trust in the Lamb of God.

Other scriptures continue to deepen our understanding of our identity before birth, showing

that our relationship with God began long before mortality and that our purpose was known and prepared from the beginning. In John 9:1-2, the disciples asked Jesus about a man born blind: “Master, who did sin, this man, or his parents, that he was born blind?” This question reflects an implicit belief in a premortal existence where actions could have consequences. While Jesus clarified that the man’s blindness was not due to sin, the disciples’ question reveals an understanding of pre-earth life common in their cultural and theological context.

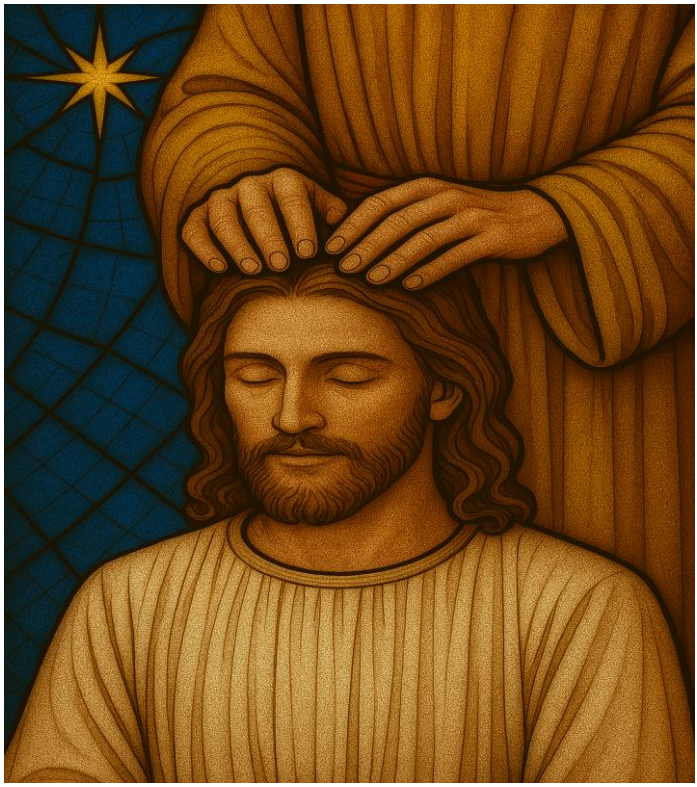
It affirms that the idea of a premortal existence was an acknowledged concept during Jesus’ time. This understanding is echoed in Paul’s teachings, where he offers a deeply personal reminder of our divine lineage: “For we are also his offspring” (Acts 17:28). As children of God, our spiritual heritage is one of infinite worth and potential. This lineage is not merely symbolic but is the foundation of our identity and purpose. It calls us to live in a way that reflects our divine nature, striving to fulfill the measure of our creation. Paul’s words remind us that

our origin is divine, and our existence carries eternal significance.

John's gospel opens with a deep declaration of Christ's premortal existence: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him" (John 1:1-3).

This passage affirms that Christ, as the Word, was central to the creation and to God's eternal plan. His divine role in both premortal and mortal realms underscores His unique position as the mediator and Redeemer.

Peter's writings also touch upon pre-earth life and Christ's foreordination: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20).



This verse affirms that Christ's role as Savior was established in the premortal realm, emphasizing the eternal nature of God's plan. It reminds us that pre-earth life was not only about preparation for humanity but also about the Savior's mission to redeem and exalt God's children.

These scriptures collectively teach us that our pre-earth life was filled with divine purpose and meaning. We were known, loved, and prepared by God to fulfill unique missions. Our existence before this mortal life was one of unity and joy in God's presence, marked by moments of choice that defined our eternal destiny.

Understanding this truth invites us to live with a sense of divine purpose, recognizing our spiritual potential and striving to align our lives with the eternal plan of our Heavenly Father. It reminds us of the sacred nature of our mortal journey and the glorious destiny that awaits as we return to Him. The same divine purpose that guided us then still shapes our journey now.

As we move from contemplating the divine truths of our pre-earth life to the next phase in God's great plan, our attention is drawn to the majesty and order of the Creation. This was not merely the beginning of the physical world; it was a sacred moment woven deeply into our own eternal story. Long before we entered mortality, we witnessed this divine work unfold. The patterns established, the laws set in

motion, and the power of God made manifest were not only acts of creation but lessons for our understanding. The Creation was a vital part of our preparation, helping to get us ready for the experiences and responsibilities of mortal life. Knowing who we were before this life gives purpose to everything that follows. Our time in God's presence was not without purpose; it was a season of preparation for the mortal journey to come. That preparation reached a pivotal moment when God created the world, not only as a dwelling place for His children, but as the perfect stage for His eternal plan to unfold.

Chapter 2: The Creation of the World

In our pre-earth life, we were not idle spirits; we were active participants in God's divine plan and were present as He formed the earth. We watched, learned, and rejoiced as the Lord brought order to unorganized matter and shaped a world where we would one day dwell. Through this process, we were being taught eternal truths about law, order, agency, and the purpose of life. Every mountain, ocean, and sunrise was created with us in mind.

As recorded in Proverbs, "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was

by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men" (Proverbs 8:23–31).

In this sacred text, the voice of wisdom echoes our own role, being by His side, learning from Him, and rejoicing in the formation of the world. We were being prepared to enter mortality by observing how God governs, creates, and sets boundaries; by watching light separate from darkness, seas from land, and life spring forth at His word, we gained insight into divine patterns and our own purpose. Job also records God's voice asking, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4–7).

These "sons of God" were us, God's spirit children, gathered together in awe and reverent joy as the earth was prepared for our mortal journey. Our

joyful shouting was not just an emotional response; it was spiritual understanding. We knew what the creation meant. We understood that this earth would become our testing ground, a place where we would exercise agency, learn by experience, and have the opportunity to become more like our Heavenly Father. The creation was a teaching moment, a divine classroom, and we were there. We witnessed it so we would be prepared when our time came to enter the mortal stage of God's eternal plan.

This act of creation was not random but deliberate and purposeful, filled with divine intent and love. The scriptures provide a rich tapestry of understanding about how the world came to be and what it signifies for humanity.

"In the beginning, God created the heaven and the earth" (Genesis 1:1). These opening words of the Bible anchor our understanding of creation in God's divine authority. The act of creation was an expression of His power, wisdom, and desire to establish a place where His children could learn and progress.

Central to the creation was the involvement of Jesus Christ, who acted under the direction of the Father. John's testimony declares, "All things were made by him; and without him was not any thing made that was made" (John 1:3). Christ's role as the Creator underscores His central place in the Father's plan, showing Him not only as our Redeemer but also as the divine agent through whom the Father brought our physical world into being.

The creation account in Genesis reveals the majesty and order of God's work, a deliberate process where each stage built upon the last, reflecting God's order and harmony. On the first day, God said, "Let there be light," and light was created, dispelling darkness and symbolizing truth and enlightenment (Genesis 1:3). The second day brought the creation of the firmament to divide the waters, forming the sky, as "God called the firmament Heaven" (Genesis 1:8). This illustrates the importance of preparation and structure in God's designs. On the third day, dry land appeared, the seas were gathered, and vegetation began to flourish, as "the earth brought forth grass, and herb yielding seed after his kind" (Genesis 1:12), emphasizing productivity and the nurturing of life.

On the fourth day, God created the sun, moon, and stars to govern the day and night and to mark "signs, and seasons, and days, and years" (Genesis 1:14), reflecting divine order and timing. On the fifth day, life filled the skies and waters as God created birds and sea creatures, commanding them to "be fruitful, and multiply" (Genesis 1:22), symbolizing

abundance and vitality. At the end of each of these days, the record tells us, “God saw that it was good.”

The sixth day saw the creation of land animals and humanity, the culmination of creation, made in God’s image. As it is written, “God created man in his own image, in the image of God created he him; male and female created he them” (Genesis 1:27). Humanity was entrusted with dominion over the earth, highlighting our divine potential and responsibility to care for God’s creations. When we care for the earth, we honor the God who designed it for our growth. Throughout the Creation, God looked upon each day’s work and declared it good. But on the sixth day, after the full purpose of creation was in place, the scripture records something different: “And God saw every thing that he had made, and, behold, it was very good” (Genesis 1:31).

There is a profound lesson in that change. Step by step, progress is good. Planning, preparing, learning, and growing, all of it matters. But things become very good only when the purpose behind the work is

fulfilled. Completion gives meaning to every stage that came before.

So it is with our lives. Understanding our divine origin and our mortal journey matters because of what comes after this life. Without an eternal perspective, the process would feel unfinished. But when we remember the ultimate goal, returning to God and becoming like Him, everything we experience gains purpose. With that vision, our own creation story becomes not just good, but very good.

Finally, on the seventh day, “God blessed the seventh day, and sanctified it” (Genesis 2:3), teaching the importance of rest, reflection, and renewal.

This narrative teaches us to recognize the order and intentionality in God’s work, which reflects divine principles we can apply in our lives. Preparation precedes progress, and seeking light and truth first enables us to grow and fulfill our divine potential. The creation account reminds us to live purposefully, care for God’s creations, and sanctify time for spiritual renewal, aligning our lives with God’s perfect plan.

The New Testament reinforces the centrality of Christ in the creation. Ephesians 3:9 teaches that God "created all things by Jesus Christ." This collaboration between the Father and the Son illustrates their unity in purpose and action. Similarly, Colossians 1:16 states, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." This verse affirms that Christ's creative work encompasses both the physical and spiritual realms, reflecting His divine authority.

Hebrews 1:2 further emphasizes the Savior's role, stating that God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." This scripture provides a cosmic perspective on the creation, portraying Christ as the instrument through whom God's vast and intricate designs were realized.

The collaborative nature of creation is evident throughout scripture. While Jesus Christ acted as the

Creator, He did so under the direction of God the Father, the great architect of the plan. Additionally, it is understood that other divine beings, often referred to as "the hosts of heaven," may have played supportive roles, working in harmony to bring God's vision into reality. This teamwork reflects the unity and shared purpose that define God's divine family.

The creation account is not merely a story of origins but a profound declaration of God's love and purpose for humanity. Every element of creation, from the separation of light and darkness to the formation of humankind in God's image, testifies of His desire for His children to thrive and find joy. We are not accidents of nature; we are part of a divine masterpiece. As we consider the wonder and beauty of the created world, we are reminded of our place within it and the responsibilities we bear to care for and honor this divine gift.

With the world prepared and filled with beauty and life, God placed His children in the garden to begin their mortal story. But mortality could not truly begin without choice. In Eden, Adam and Eve would

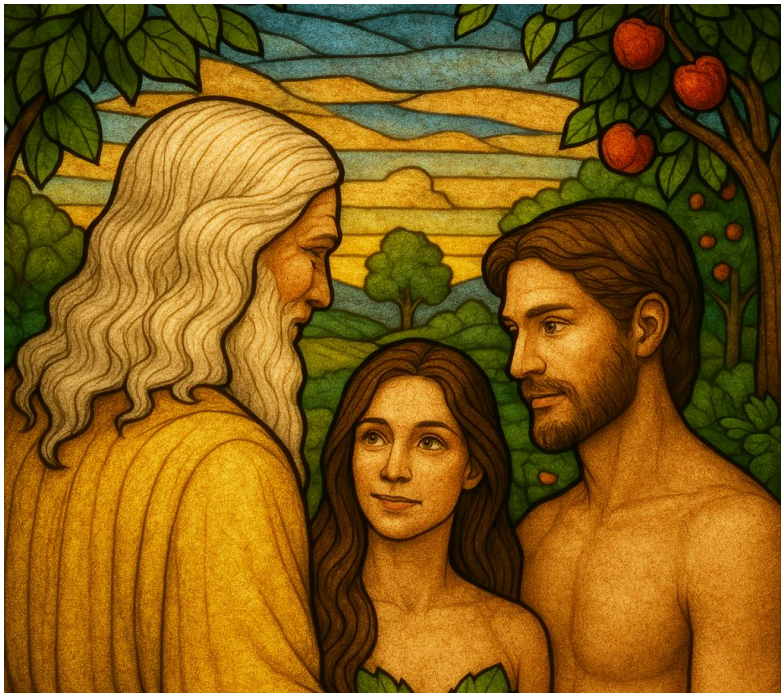
face a decision that would forever shape the human family, a choice between innocence and growth, between staying in the garden or stepping into the path that leads back to God.

Chapter 3: The Fall of Adam and Eve

The Fall of Adam and Eve represents an essential moment in God's plan for His children. It is a story of choice, growth, and the unfolding of a divine design that allowed humanity to embark on the journey of mortality. Far from being an error, the Fall was an essential step in fulfilling God's eternal purposes, bringing about the conditions necessary for mankind's progression and eventual return to His presence.

The account begins with the creation of Adam, the first man, and the endowment of life by God Himself. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). This divine act signifies the divine origin of humanity, created in the image of God with both physical and spiritual capacities. Further, the creation of Eve from Adam's rib symbolizes the intimate partnership and unity between man and woman, as detailed in Genesis 2:21-25. This holy companionship established a foundation for God's commandment that they work together in fulfilling His divine plan.

The very first thing God did after creating Adam and Eve was to unite them in marriage, for “God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth” (Genesis 1:28). This divine instruction signified more than just procreation; it was a consecrated covenant between man and woman, a reflection of God’s eternal plan for families.



Furthermore, scripture declares, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Genesis 2:24). Since Adam had no earthly parents, this statement most likely refers to his Heavenly Father and Mother, whom he now left to be with Eve. The scripture continues, “And they were both naked, the man and his wife, and were not ashamed” (Genesis 2:25). Here Eve is explicitly called Adam’s wife, confirming that God Himself joined them together in marriage. This shows that from the very beginning, marriage was ordained of God and was not just a human institution but a holy union, binding husband and wife together as one. In blessing Adam and Eve and establishing their union, God demonstrated that marriage is central to His plan for humanity.

Before giving them commandments regarding the Garden of Eden or even the choice concerning the Tree of Knowledge, He first joined them together, making their union the foundation of their mortal experience and the model for all generations to come.

The key moment of choice came when Satan, in the appearance of a serpent, approached Eve and introduced the concept of disobedience. He said, “Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:4-5). Eve, recognizing the fruit’s potential for knowledge and growth, partook and shared it with Adam. This act brought significant consequences, both immediate and eternal. Their eyes were opened, and they became aware of their nakedness and mortality, stepping into a state of knowledge and accountability. Like Adam and Eve, we face choices that can change everything.

In this moment, Adam and Eve moved from a state of innocence to one of experience, understanding good and evil. This transformation was not a sin in the traditional sense but a deliberate step forward in God’s plan. They chose to progress, knowing it would bring hardships but also opportunities for growth and joy. Their actions aligned with God’s grand design for humanity’s journey through mortality.

As a result of the Fall, Adam and Eve were expelled from the Garden of Eden. Genesis 3:23 recounts, “Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.” This expulsion was both a consequence and a new beginning, marking the start of humanity’s mortal existence. In this new state, they were charged with working the land and raising their family, fulfilling the commandment to multiply and replenish the earth.

God’s words to Adam and Eve after the Fall outlined the new conditions of mortality. To Adam, He said, “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life” (Genesis 3:17). To Eve, He declared, “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children” (Genesis 3:16). These words were not punishments in the typical sense but descriptions of the mortal conditions under which humanity would learn and grow. The experiences of labor, sorrow, and hardship were designed to refine and prepare God’s children for eventual exaltation.

The Fall also introduced mortality and death. Paul's teachings in 1 Corinthians 15:22 emphasize this point: "For as in Adam all die, even so in Christ shall all be made alive." While physical death became a reality for humanity, it was counterbalanced by the promise of resurrection through Jesus Christ. This perspective highlights the redemptive aspect of the Fall, which made the Savior's Atonement both necessary and possible.

The doctrine of agency is fundamental to understanding the Fall. Adam and Eve's choice to partake of the fruit of the Tree of Knowledge of Good and Evil was a deliberate exercise of their agency. This decision brought about the conditions necessary for the plan of salvation to unfold, allowing their descendants to inherit the opportunity for mortal experiences, growth, and redemption. The Fall enabled the testing and proving process of mortality, where individuals can exercise agency, develop faith, and choose to follow God's commandments. Past mistakes need not define us; through repentance, they can become stepping-stones that draw us nearer to God.

In 2 Chronicles 25:4, we are reminded of the principle of individual accountability: “The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.” This doctrine underscores the balance of justice and mercy in God’s plan. While the consequences of the Fall affect all of humanity, individuals are responsible only for their own actions. The Fall provided the framework for this divine justice, where accountability and the Savior’s mercy work in harmony.

The Fall should not be viewed as a tragedy but as a thoughtful step forward in God’s eternal plan. Adam and Eve’s courage in embracing mortality enabled all of God’s children to follow. Their choice created the conditions for growth, faith, and reliance on the Savior’s infinite Atonement. Through their actions, humanity gained the ability to experience mortal life, with all its trials and triumphs, and ultimately return to God’s presence, refined and perfected.

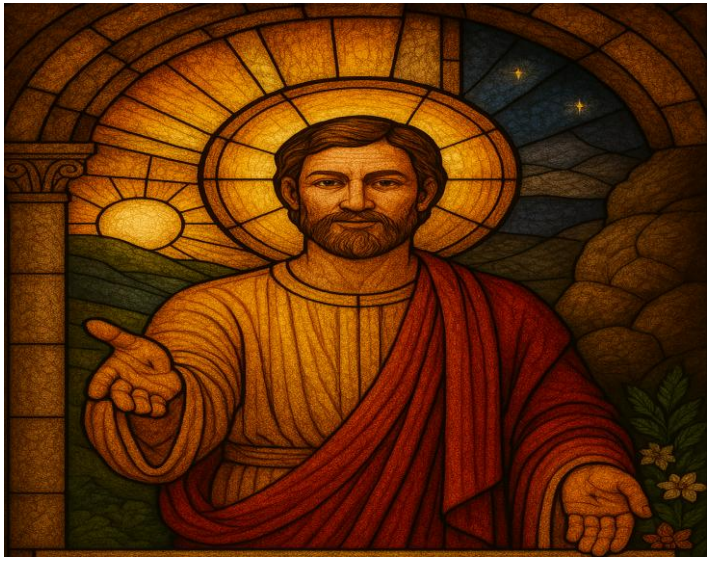
Rather than being only a tragedy, the Fall of Adam and Eve is viewed as essential, since it unlocked the path to eternal progression. The Fall made this life

possible for all of us; it opened the way to joy. It established the need for the Savior, whose life, death, and resurrection would make possible the redemption of all humankind. As Paul taught in 1 Corinthians 15:20-22, Christ's resurrection ensures that "by man came death, by man came also the resurrection of the dead." The Fall and the Atonement are inseparably connected, forming the foundation of God's great plan of happiness.

Thus, the story of Adam and Eve is not merely an account of disobedience but a narrative of faith, agency, and divine purpose. Their choice opened the way for the mortal experience we now share, a life filled with both trials and opportunities. This life is the proving ground of the soul, where we choose whom we will serve, grow in faith, and prepare for the eternal blessings God offers to His faithful children.

Chapter 4: Our Life on Earth

Life on earth is an essential step in God's eternal plan, a time to choose, to grow, and to prepare for eternity. It is a journey filled with opportunities to align our will with God's, develop Christlike attributes, and fulfill the divine purposes He has set for us. Through scripture, we see the Savior's teachings as the ultimate guide for how we should navigate this mortal existence.



The gift of agency is foundational to our earthly journey. Joshua's declaration, "Choose you this day whom ye will serve" (Joshua 24:15), underscores

the importance of choice in the divine plan. In mortality, we are presented with countless decisions that test our faith and commitment to God's will.

Agency is not just a privilege but a responsibility, requiring us to weigh our choices carefully, knowing they shape our spiritual progression. Mortality is the appointed season for growth, where, through Christ, we can become what God designed us to become.

The scripture declares, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). This powerful promise reminds us that God believes in us, that He knows our capacity, and that He will never place us in a situation we cannot, with His help, overcome.

This truth is beautifully reflected in the account of Job, which offers a rare glimpse into the relationship between God, His children, and the adversary. The book of Job tells us that "again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to

present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity… And the Lord said unto Satan, Behold, he is in thine hand; but save his life" (Job 2:1–3, 6).

In this moment we see more than a test, we see God's profound confidence in one of His children. He already knew Job's heart, just as He knows ours. He understood Job's strength long before the trial began. This scene echoes the reality of our pre-earth life, when we too stood before God as His sons and daughters, known individually and trusted personally.

The Father did not send us here to discover who we are; He sent us so we could discover who He already knows we can become. Like Job, our trials do not reveal our weakness, but awaken our divine

potential. God places boundaries around every temptation, limits the adversary's influence, and provides a way for us to endure and overcome. Every challenge in our lives can therefore remind us that God trusts us. We are never alone. He is shaping us into the people He already knows we can become, children of God with eternal strength written into our very souls.

Jeremiah's comforting assurance reminds us of God's overarching care: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jeremiah 29:11). Even in times of trial, God's plan for us is one of hope, designed to lead us to joy and eternal life. This perspective encourages trust in His timing and purposes, especially when life's path feels uncertain.

Ecclesiastes clearly expresses the purpose of our mortal existence: "Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13). This commandment reflects the essence of discipleship, urging us to align our actions with God's will. Obedience is not restrictive;

it is liberating, providing clarity and protection as we navigate the complexities of mortality. By keeping His commandments, we draw closer to Him and gain the strength to overcome life's challenges. Our trials are not meaningless; in God's wisdom, they can refine us and teach us reliance upon Him.

The teachings of the Savior offer a reflective guide for how we should live. In the Sermon on the Mount, Jesus declared, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matthew 5:14). This imagery invites us to reflect God's love and truth in our actions, becoming examples of goodness and faith. Our light, fueled by righteous living, has the power to inspire and guide others toward the Savior. As we let our light shine, we glorify God and fulfill our role in His work.

Christ also called us to a higher standard of love and forgiveness: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you" (Matthew 5:44). This commandment challenges us to rise above our natural inclinations, mirroring the perfect love of God, "for he maketh his sun to rise on the

evil and on the good" (Matthew 5:45). Loving as Christ loves transforms our relationships and draws us closer to the divine.

The Savior's invitation to "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48) is a call to spiritual maturity. While perfection may seem unattainable, it is not about being flawless but about striving to grow and align our lives with God's will. Each act of faith, each effort to love and forgive, brings us closer to that divine ideal.

Mortality requires faith, especially when faced with the unknown. Paul's words in 2 Corinthians remind us, "For we walk by faith, not by sight" (2 Corinthians 5:7). Faith allows us to trust in God's plan even when the way forward is unclear. Romans 8:28 provides reassurance that "all things work together for good to them that love God." With this understanding, we can approach life's challenges with confidence, knowing that every experience contributes to our eternal growth. Daily choices matter because they form our character, and character prepares us for eternity.

Our earthly journey is not one we walk alone. Philippians 2:13 affirms, “For it is God which worketh in you both to will and to do of his good pleasure.” This verse highlights the divine partnership in our lives, where God provides the strength and guidance to accomplish His purposes. As we rely on Him, we become instruments in His hands, capable of achieving far more than we could on our own.

Mortality also calls us to reflect divine attributes in our daily lives. Micah's words echo this call: "To do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8). These principles serve as a blueprint for Christlike living, helping us to act with compassion, fairness, and humility. By embodying these traits, we fulfill our responsibilities to others and to God, creating a world that mirrors His love and righteousness.

Proverbs 19:21 reminds us of the eternal truth that despite our plans, "the counsel of the Lord, that shall stand." By seeking His guidance and aligning our desires with His will, we ensure that our efforts are part of His greater plan. As Paul explained in Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works." Each of us has been divinely crafted for a purpose, and our lives are opportunities to fulfill that purpose with faith and diligence.

Life on earth is a purposeful passage of choices, growth, and preparation for eternity. The teachings of the Savior provide the perfect guide for how to live this mortal life. By choosing righteousness,

walking by faith, and striving to reflect divine love, we align ourselves with God's plan. The scriptures remind us that God's love and guidance are constant, leading us toward joy and eternal progression.

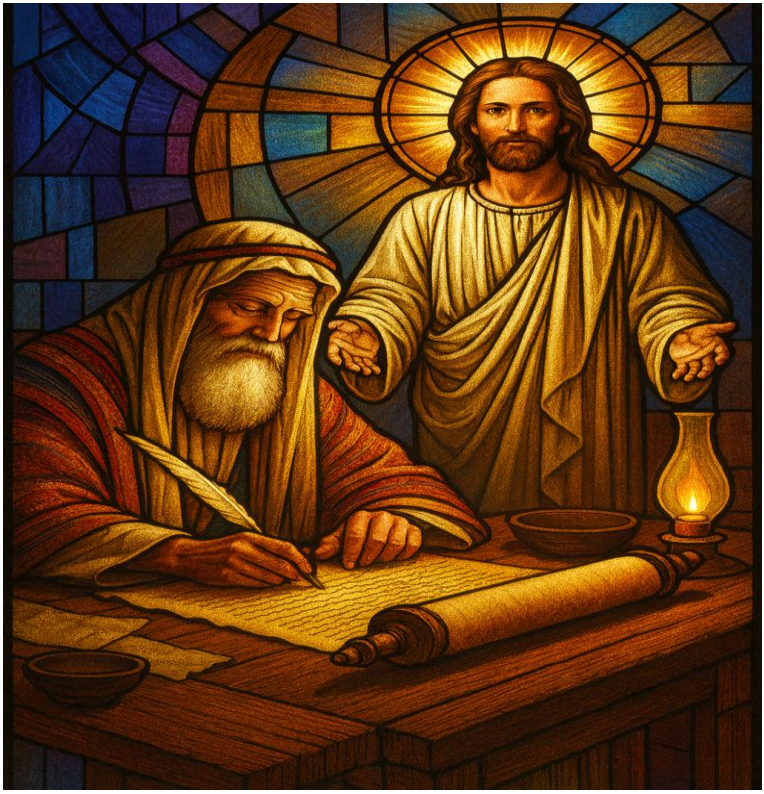
In this mortal life, none of us walks the path perfectly. We stumble, we sin, and we face the weight of weakness and death. Yet God's plan anticipated our need for rescue, and at the center of it stands the Atonement of Jesus Christ. His infinite sacrifice is the bridge from our imperfection to God's presence, the source of hope, healing, and eternal life for all who come unto Him.

Chapter 5: The Atonement of Jesus Christ

At the heart of God's plan for His children lies the Atonement of Jesus Christ, making redemption and exaltation possible. It is the ultimate expression of divine love, encompassing Christ's suffering, death, and resurrection. The Atonement offers hope to all, providing the means to overcome sin and death and to be reconciled with God.

Long before His birth in Bethlehem, the prophets testified of who the Savior would be and what He would accomplish. Isaiah declared with prophetic clarity the divine identity of the One who would come to redeem all mankind: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). Each of these sacred titles reveals a different facet of His mission. As Wonderful and Counsellor, He leads and comforts all who turn to Him. As the mighty God, He bears the divine authority given Him by the Father. And as the everlasting Father, He becomes the Father of our salvation through His covenants. He gives eternal life to all who enter into

His redeeming embrace. In this way He is our covenant Father, while still being the beloved Son of God. As The Prince of Peace, He offers the reconciliation and healing that only He can give.



Isaiah himself was granted a sacred vision of the Lord that further illuminates the majesty and holiness of the Redeemer: “In the year that king

Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:1–8).

In this sacred encounter, we see the holiness of the premortal Christ, the King and the Lord of hosts, whose purity caused Isaiah to tremble. Yet we also

see His mercy, symbolized in the cleansing of Isaiah's lips, foreshadowing the healing that the Atonement would one day make available to all of God's children. The Lord who calls, cleanses; the God who sends, sanctifies. It is this same Redeemer who would later descend below all things to lift His people above all sin, sorrow, and death.

The Atonement cannot be fully understood without knowing who performed it: the Holy One of Israel.

The prophetic words of Isaiah also capture the depth of Christ's suffering and its redemptive purpose: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:4–5).

Written centuries before Christ's mortal ministry, his words foreshadow the immense physical, emotional, and spiritual suffering that the Savior would willingly endure for the sins of all mankind. His suffering was not just a demonstration of love but an essential act to fulfill the law of justice while

extending mercy to all. No sin, no sorrow, and no weakness is beyond the reach of His healing.

The imagery of the Atonement finds a parallel in the ancient rituals of the Day of Atonement described in Leviticus. In this sacred ordinance, the high priest symbolically transferred the sins of Israel onto a scapegoat, which was then sent into the wilderness: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel… and shall send him away by the hand of a fit man into the wilderness" (Leviticus 16:20–22).

Isolated and burdened with sin, the goat was left to wander alone until it died, cut off from the camp of Israel. This ritual prefigured Christ's role as the ultimate scapegoat, upon whom the sins of the world would be placed and who would carry them away through His infinite sacrifice, bearing them alone outside the gates, even unto death.

During His mortal ministry, Jesus repeatedly taught of His mission to save mankind. In His conversation with Nicodemus, He declared: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:14-16). This reference to the brazen serpent, lifted by Moses to heal the Israelites who gazed upon it, underscores the necessity of looking to Christ in faith to be healed from sin and spiritual death.

Christ’s Atonement was not merely a display of divine love but the very act that united justice with mercy. Paul’s writings in Romans emphasize this balance: “For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past” (Romans 3:23-25). The concept of propitiation refers to Christ’s role in satisfying the demands of

justice, enabling mercy to extend to the repentant. When feelings of unworthiness arise, we can remember that Christ has already paid the price and invites us to come, repent, and be cleansed.

The Apostle John further emphasizes the transformative power of the Atonement: “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:8-9). Through confession and repentance, individuals access the cleansing and healing power of Christ’s Atonement, demonstrating its personal and universal application. This process requires faith and humility, as repentance involves turning away from sin and leaving our past mistakes behind. By doing so, we allow the Atonement to lift the burdens of guilt and shame, making way for spiritual renewal.

The culmination of the Savior’s mission came during His final days in mortality. In Gethsemane, He bore the weight of all sins, experiencing incomprehensible pain and suffering: “And he went a little further, and fell on his face, and prayed,

saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). He returned to His disciples and found them asleep, though He had asked them to watch with Him. Three times He prayed the same earnest prayer, while His closest friends could not remain awake to support Him.

In His hour of deepest agony, He was left alone, yet not forsaken. “And there appeared an angel unto him from heaven, strengthening him” (Luke 22:43).

As the scripture records, “being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44). This shows us that even the Son of God, in His perfect strength, received divine help to endure, teaching us that we too are never left alone.

Jesus endured sorrow and suffering beyond comprehension, not only on the cross but in every way that touches our mortal lives. Because He submitted to the Father’s will and suffered for all, He understands every pain, affliction, and trial we face.

This anguish continued on the cross, where He willingly laid down His life. As Peter testified, “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Peter 2:24). As Jesus hung upon the cross, His final words revealed the depth of His divine character and offered a pattern for our own discipleship. The first

thing He said was, “Father, forgive them; for they know not what they do” (Luke 23:34). Even in agony, He chose mercy, teaching us that forgiveness is the beginning of true Christlike living.

The second saying came as He turned to the repentant thief: “To day shalt thou be with me in paradise” (Luke 23:43). In this, He showed that no soul is ever beyond the reach of grace, and that sincere repentance always opens the way to hope. The third saying was spoken to His mother and the disciple John: “Behold thy son… Behold thy mother” (John 19:26–27). Even in suffering, He honored family bonds, showing us that love and responsibility toward those God has placed in our lives are sacred duties.

The fourth saying pierced the heavens as He cried, “My God, my God, why hast thou forsaken me?” (Matthew 27:46). In this moment He entered the deepest loneliness so that He could fully understand ours, teaching us that feelings of spiritual darkness are not signs of abandonment but part of the path He has already walked for us. The fifth saying, “I thirst” (John 19:28), reminds us that He experienced every

physical pain of mortality. From this, we learn to acknowledge our needs humbly and accept help when it is offered.

With the sixth saying, “It is finished” (John 19:30), He testified that He had completed all the Father required and fulfilled the infinite Atonement. His example teaches us to endure faithfully and finish the work God has entrusted to us. Finally, the seventh saying, “Father, into thy hands I commend my spirit” (Luke 23:46), reveals perfect trust in the Father. It teaches us that true discipleship ends, as it begins, with complete surrender to God’s will.

Through these seven sayings, spoken in the midst of suffering, the Savior not only redeemed us but also taught us how to live: to forgive freely, extend hope, love faithfully, endure our trials with courage, walk humbly, complete our divine work, and trust God with our whole hearts.

The cross was not the end of His work but a crucial element of His redemptive sacrifice. It serves as a powerful symbol of where we can leave our sins through repentance and faith in Him. By placing our

past transgressions on the cross, we embrace the new life Christ offers, free from the weight of sin.

Paul's epistle to the Romans further highlights the reconciliation made possible through the Atonement: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:8-9). The Atonement is not just a

moment in history but an ongoing source of grace and reconciliation for all who seek it.

The Apostle Paul in Hebrews describes the eternal scope of Christ's sacrifice: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many" (Hebrews 9:26-28). This singular act of infinite love and mercy has power to redeem all who come unto Him.

James teaches that real faith is not passive or merely internal. It moves us to act: "Even so faith, if it hath not works, is dead, being alone" (James 2:17). He continues, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18).

In his epistle to the Colossians, Paul offers valuable insights into the role of faith, baptism, and the Atonement in our spiritual transformation: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead

in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:12-14).

Baptism, then, is not a replacement for faith. It is faith in action. It is one of the clearest ways we "shew" our faith: we step forward, covenant with Christ, and trust His power to change us. By being "buried" and "risen" with Him, we leave behind our sins nailed to the cross, embracing the new life His Atonement offers. This holy ordinance is a witness of our faith and a key step in accessing the full blessings of Christ's sacrifice.

The Atonement also redefines the meaning of life and death. Paul declared in Philippians, "For to me to live is Christ, and to die is gain…to depart, and to be with Christ; which is far better" (Philippians 1:21, 23). Through the Atonement, mortality becomes a preparatory state, and death transitions from an end to a glorious reunion with God and Christ.

The Atonement of Jesus Christ is infinite in its scope and personal in its application. It reconciles justice and mercy, overcomes sin and death, and provides hope and healing for all who will turn to the Savior. This means that our stories are not defined by the moments when we stumble. They are defined by what we choose to do next.

The scripture teaches, “For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief” (Proverbs 24:16). The mark of a disciple is not a life without mistakes, but a heart that refuses to stay down, a soul that rises again and again, reaching for Christ every time, never giving up. As we leave our sins behind through repentance, trust in His grace, and strive to live in righteousness, we access the full power of His sacrifice.

Christ’s Atonement invites us to walk in newness of life, with the assurance of His love and the promise of eternal joy. The Atonement is not only for the world; it is for each of us personally.

Through His Atonement, Christ opened the way for redemption in this life and the next. Death is not the end; it is a doorway. Beyond it lies the Spirit World,

where His mercy and message still reach every soul, offering hope, repentance, and preparation for the day when all will rise in His presence.

Chapter 6: The Spirit World

The Spirit World is an intermediate state in God's plan, an essential phase in our eternal journey where the spirits of the departed dwell in anticipation of the resurrection and final judgment. This vital place reflects God's justice and mercy, offering opportunities for learning, repentance, and progression. Death brings every soul through the veil into the next phase of God's plan: the Spirit World. Through the Bible, we gain deep insights into its nature, its divisions, and the experiences of those who dwell there.

The Spirit World is a place of both peace and accountability. David's psalm describes the assurance of God's presence and guidance, even beyond mortality: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:9-11). This passage highlights the hope and joy available to those who

trust in God and remain faithful, knowing that He will deliver their souls from despair.

David's familiar psalm further emphasizes God's comforting presence: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4). These words reflect the assurance that God's guidance and protection continue beyond mortal life, offering peace even in the face of death.

Ecclesiastes provides a poignant reminder of the dual nature of human existence: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7). This verse underscores the temporary nature of the body and the eternal nature of the spirit, affirming that mortality is but a phase in the eternal journey.

After Samuel had died and all Israel mourned for him and buried him in Ramah, King Saul was left without the prophet who had once anointed him and given him counsel, even though their relationship had grown strained because of Saul's disobedience. Yet in his desperation for guidance, Saul still longed

for Samuel's voice, and so he turned to a medium and said, "Bring me up Samuel." When the medium saw Samuel, she cried with a loud voice and said, "I saw gods ascending out of the earth." Saul asked, "What form is he of?" and she answered, "An old man cometh up; and he is covered with a mantle." Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself (1 Samuel 28:11–14).

Samuel said to Saul, “Why hast thou disquieted me, to bring me up?” and Saul answered, “I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do” (1 Samuel 28:15).

This passage reveals deep truths about the Spirit World. Samuel’s ability to appear and speak shows that the spirit continues to exist with full consciousness and retains its identity beyond the grave. His question, “Why hast thou disquieted me?” suggests that the Spirit World is a place of purpose, where spirits are engaged in meaningful progression and not in a state of inactivity.

Samuel, still possessing his prophetic knowledge and authority, indicates that roles and responsibilities can extend beyond mortality, preparing spirits for the resurrection. Saul’s desperation highlights the consequences of disobedience, as he had lost divine guidance and sought counsel through unauthorized means, illustrating the dangers of seeking revelation outside

of God's appointed channels. The woman's description of 'gods ascending out of the earth' hints at an organized Spirit World, where souls experience conditions of peace or accountability based on the choices they made in mortality. Peter later refers to a realm of 'spirits in prison.' This structured order underscores that God's plan continues beyond mortality, where spirits await the resurrection and final judgment.

Isaiah adds further imagery to the Spirit World: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee" (Isaiah 14:9). This emphasizes the accountability faced by those who lived unrighteously. The consequences of mortal choices are fully realized in the Spirit World, where justice and mercy operate in perfect harmony.

The teachings of Peter illuminate the Savior's ministry in the Spirit World. After His crucifixion, Christ extended His mission to the spirits in prison: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits

in prison" (1 Peter 3:18-19). This act underscores Christ's infinite mercy and His commitment to offering redemption to all. Peter continues, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter 4:6). These verses reveal that the Spirit World is a place where the gospel is taught, giving all souls the opportunity to accept or reject salvation. The Savior's work continues for us and for those we love.

John's vision in Revelation gives us further insight into the Spirit World and the coming resurrection: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Revelation 20:13). In this passage, "hell" does not mean a place of eternal damnation but refers to the spirit prison, the realm where the unrepentant await. John's words remind us that even this prison must one day deliver up its captives. No soul is forgotten, no one is left behind, for the power of Christ's Atonement reaches into every corner of existence.

For us, this truth is both sobering and hopeful. It is sobering because it confirms that all will one day stand before God and be judged according to their works. None can escape accountability. Yet it is hopeful because it shows that God's mercy extends even to those in spirit prison. The day will come when every soul is called forth, body and spirit reunited, to stand before their Maker. This means hope is never lost, not for us, and not for those we love. God's plan is a plan of deliverance, where even the chains of death and hell must yield to the power of Christ.

Luke's account of the rich man and Lazarus illustrates the immediate conditions of the Spirit World. Lazarus, carried by angels into Abraham's bosom, experienced peace and comfort, while the rich man, in torment, saw Abraham afar off and begged for relief (Luke 16:22-24). This story highlights the clear contrast between the peace of the righteous and the suffering of the unrepentant. Christ's words to the thief on the cross, "To day shalt thou be with me in paradise" (Luke 23:43), affirm the existence of a realm of peace where the faithful await the resurrection.

John's gospel adds a layer of hope to the Spirit World, emphasizing the Savior's power to bring life to the dead: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). This promise assures that Christ's reach extends beyond mortality, offering redemption to all who will hear His voice. Hope is not just for the living; it is for every soul who has ever lived.

Revelation provides a glimpse into the souls of the faithful in the Spirit World: "I saw under the altar

the souls of them that were slain for the word of God… And white robes were given unto every one of them" (Revelation 6:9-11). These verses reveal the faith and patience of the righteous as they await the fulfillment of God's plan.

The Spirit World is a realm of continued progression, accountability, and hope. It reflects God's perfect justice and mercy, offering opportunities for repentance and the acceptance of His gospel. The Savior's ministry there underscores His infinite love and His commitment to redeeming all who are willing to turn to Him. This understanding invites us to live righteously, trusting in the eternal nature of God's plan.

In the Spirit World, the faithful wait with hope, and the repentant strive for change. Yet the story does not end there. A day will come when every spirit is called forth, body and soul reunited in glory. This is the resurrection, the triumph over death that fulfills God's promise of immortality and eternal life for His children.

Chapter 7: The Resurrection

The resurrection of Jesus Christ stands as the crowning event in God's eternal plan, a moment anticipated by prophets through the ages. Job's declaration captures this hope: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25-27). Isaiah foretold, "Thy dead men shall live, together with my dead body shall they arise" (Isaiah 26:19). Ezekiel prophesied of a day when graves would open, and life would be restored, declaring, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezekiel 37:12). Daniel foresaw the eternal outcomes of the resurrection: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). These prophetic visions heralded a future where death would be conquered, and God's children would rejoice in eternal life.

The Resurrection fulfilled these promises, marking the ultimate triumph over sin and death and assuring that we will live again, whole, complete, and

immortal. Following His crucifixion, Jesus Christ rose on the third day, as recorded in the Gospels.

The New Testament provides compelling evidence of Christ's resurrection, emphasizing both the spiritual and historical significance of this event.

Early in the morning, Mary Magdalene came to the tomb and found the stone rolled away. Overcome with grief, she stood outside weeping. Looking into the sepulchre, she saw "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain" (John 20:12). They asked her why she was crying, and she replied, "Because they have taken away my Lord, and I know not where they have laid him" (John 20:13). As she turned around from the tomb, she saw Jesus standing there but did not recognize Him. Supposing Him to be the gardener, she asked if He had taken the body. Then Jesus said to her, "Mary." In that moment, she recognized Him and exclaimed, "Rabboni" (John 20:14-16).

This intimate encounter demonstrates the personal and transformative power of the resurrection. Jesus then instructed her, "Touch me not; for I am not yet

ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Mary became the first witness of the risen Christ, running to tell the disciples, "I have seen the Lord" (John 20:18). Her encounter highlights the fulfillment of Jesus' promise of resurrection and the hope it brings to all believers. Because of Him, sorrow is not permanent; joy and healing are promised to the faithful.

Jesus then appeared to the women on the road, instructing them to tell His disciples (Matthew 28:9-10). Later, He appeared to two disciples on the road to Emmaus, explaining the scriptures concerning Himself and breaking bread with them, at which point their eyes were opened (Luke 24:13-35). That evening, He stood among the apostles, showing them His hands and side, and declaring, "Peace be unto you" (John 20:19-20). His physical presence and invitation to touch His wounds affirmed that He was not a spirit but had risen bodily.

Thomas, who initially doubted, was invited to place his hands in Christ's wounds. Overwhelmed, he

declared, “My Lord and my God” (John 20:28). This testimony underscores the tangible reality of the resurrection, providing assurance for future generations.

The Apostle Paul further validates the resurrection with a remarkable statement: “He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present” (1 Corinthians 15:5-6). This declaration is extraordinary, not only for its content but also for its historical implications.

Paul was writing to the Corinthians during a time when many of these witnesses were still alive, allowing his readers to verify his claims directly with those who had seen the risen Christ. The fact that Paul openly invited investigation demonstrates his confidence in the truth of the resurrection.

The presence of over 500 witnesses at one time provides an overwhelming level of credibility. In ancient societies, legal testimony often relied on the accounts of two or three witnesses. The testimony of over 500 individuals, many of whom could be consulted at the time, would have been seen as irrefutable evidence of a historical event. This communal experience of the resurrected Savior further dispels any notion that the resurrection was a fabrication or hallucination, as such experiences are not shared consistently across large groups.

Moreover, this mass appearance underscores the inclusivity of Christ's victory over death. By revealing Himself to so many, Jesus ensured that His resurrection was a public declaration of God's power and a foundational truth of the gospel. This moment demonstrated that His triumph was meant

to be shared, celebrated, and passed down through generations as a testament of hope and eternal life.

The testimony of these witnesses, combined with the willingness of the apostles and early Christians to face persecution and death for their beliefs, solidifies the historical reality of the resurrection. Their unwavering conviction that they had seen the risen Lord transformed them from fearful followers into bold proclaimers, offering a powerful testimony that Christ had indeed risen.

The significance of women as the first witnesses cannot be overstated. In a society where women's testimonies were often undervalued, their role in the resurrection narrative is remarkable. The Gospels consistently record that women, led by Mary Magdalene, were the first to see the empty tomb and encounter the risen Lord. This detail, unlikely to be fabricated given the cultural context, speaks to the authenticity of the accounts. Their courage in proclaiming the resurrection, even when met with skepticism, reflects the transformative power of the Savior's return. The testimony of these women adds depth and credibility to the resurrection story,

underscoring God's divine wisdom in elevating those often marginalized.

For modern readers, this account invites a deeper exploration of the resurrection's historicity. It challenges us to consider the reliability of the testimonies recorded in the New Testament and to recognize that the resurrection is not merely a spiritual doctrine but a historical event with far-reaching implications for faith and life. The witness of these 500 individuals stands as a powerful testament to the reality of Christ's triumph over death, inviting all to believe and live in the hope of His eternal promise.

Paul's testimony underscores Christ as the "firstfruits" of the resurrection, assuring that all will rise: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:20-22). Through Christ's victory over death, immortality is guaranteed for all, demonstrating the Savior's role as the Redeemer of both body and

spirit. Paul's teachings emphasize the interconnectedness of all humanity in Adam's fall and Christ's redemption, making the resurrection not just a personal victory but a collective one for all God's children.

The Savior Himself declared, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11:25-26). Spoken to Martha before raising Lazarus from the dead, these words encapsulate the hope and promise of the resurrection. They emphasize that eternal life is available to all who place their faith in Christ, reaffirming His power over death and His role as the source of life. By raising Lazarus, Christ provided a tangible example of His authority over death, foreshadowing His own resurrection and the promise extended to all mankind.

Paul further elaborates on the transformation that accompanies the resurrection: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his

glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:20-21). This promise of a glorified body underscores the perfection and eternal joy made possible through Christ's triumph over mortality. The resurrection is not merely a restoration of life but a transformation, where imperfections are replaced with divine glory, enabling us to dwell eternally in God's presence. In the resurrection, the body is restored and glorified, no longer subject to sickness, pain, or death.

Paul also connects the resurrection to the covenant of baptism, symbolizing the newness of life available through Christ: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:4-5). Baptism becomes a covenantal expression of faith, representing both death to sin and the hope of eternal life through the resurrection. It is an ordinance that reflects the promise of transformation and renewal,

mirroring Christ's journey from death to life. This connection between baptism and resurrection invites believers to live in the hope and assurance of eternal life.

The resurrection is the ultimate triumph of God's plan, overcoming the effects of the Fall and opening the way for eternal progression. It fulfills the promises of the prophets and testifies of Christ's mission to redeem and restore. For the faithful, it is the promise of reunion with loved ones, life in a glorified body, and the joy of dwelling forever in God's presence. Yet beyond the resurrection lies one final, defining moment, the judgment, where every soul will receive the eternal glory prepared for them in the Father's kingdom.

Chapter 8: Judgment & Kingdoms of Glory

The final judgment is the culmination of God's eternal plan, a defining moment when all souls will stand before Him to account for their lives and receive their eternal inheritance. It is both a day of justice and mercy, where the choices made in mortality shape the destinies of all. The scriptures not only illuminate the process of judgment but also describe the glorious kingdoms prepared for God's children, offering a vision of hope and eternal progression.

The scriptures teach that the judgment will be comprehensive and perfect, taking into account every action, thought, intention, and desire of the heart. Because the Savior knows each of us personally and perfectly, we will one day stand before Him, and He will know each of us by name and by heart.

Daniel prophesied of the resurrection and judgment, declaring, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the

firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:2-3). This passage emphasizes the eternal outcomes of the judgment, with the faithful rewarded for their righteousness and the unrepentant held accountable for their choices. The imagery of shining as the stars forever reinforces the eternal nature of God's rewards, showing the value of dedicating oneself to righteousness and the service of others.

The psalmist affirms that God's judgment is based on perfect justice: "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work" (Psalm 62:12). This divine standard ensures that each individual is judged equitably, receiving the consequences of their deeds, whether good or evil. Ecclesiastes reinforces this principle, stating, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). These verses emphasize that nothing is hidden from God's perfect knowledge, inviting us to live with integrity and mindfulness, knowing that every choice matters.

Isaiah provides a vivid depiction of the consequences of one's choices: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isaiah 3:10-11). This contrast underscores the eternal significance of our mortal actions and the justice inherent in God's plan. It also serves as a powerful reminder that living righteously not only brings peace in this life but leads to eternal joy in the world to come.

John's Revelation expands on the scene of the final judgment: "And I saw the dead, small and great,

stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12). The imagery of the "books" highlights the thoroughness of the judgment, where every deed is recorded and considered. This process ensures that no act of faith or disobedience is overlooked, emphasizing both accountability and the fairness of God's judgment.

The Savior Himself affirmed the certainty of the judgment, teaching, "For the Father judgeth no man, but hath committed all judgment unto the Son… For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also" (John 5:26-27). Christ's role as the judge reflects His perfect understanding, compassion, and authority, ensuring that the judgment is both just and merciful. His intimate knowledge of our hearts and struggles ensures that the judgment is personalized, offering mercy to the repentant and justice to the unrepentant.

Matthew records the Savior's declaration that judgment will reflect the eternal law of recompense: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matthew 16:27). Similarly, in Revelation, Christ promises, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12). These passages emphasize the eternal consequences of our mortal choices and the Savior's role in administering divine justice.

Paul's teachings in 2 Corinthians remind us that the judgment will encompass all aspects of life: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). This comprehensive evaluation underscores the importance of living with integrity and faithfulness, knowing that every thought, action, and intention will contribute to our eternal destiny. The glory we inherit will reflect the desires of our hearts today.

Before describing the different glories, Paul offers an extraordinary testimony of his vision of the "third heaven," which many interpret as the celestial kingdom: "I knew a man in Christ above fourteen years ago… such an one caught up to the third heaven. And I knew such a man… how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12:2-4). This experience not only reveals the existence of multiple heavenly realms but also provides a glimpse into the indescribable beauty and joy of the celestial kingdom, a place prepared for the faithful. Paul's vision inspires hope

and reassures the faithful that the promises of God far exceed mortal comprehension.

Paul's explanation of the resurrection and the kingdoms of glory further clarifies the existence of different degrees of heaven: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead" (1 Corinthians 15:40-42). This passage reveals that the kingdoms differ in glory, much like the sun, moon, and stars differ in brightness. Each soul is rewarded according to their faithfulness, demonstrating God's perfect justice and mercy.

The celestial kingdom, described as the glory of the sun, is the highest and most exalted of all the kingdoms of glory. It is reserved for those who have fully embraced the gospel of Jesus Christ, received the necessary ordinances, and lived in obedience to His commandments. In this kingdom, individuals dwell in the presence of God and Jesus Christ,

experiencing eternal joy and exaltation. This exaltation is not merely a reward but the fulfillment of God's divine promise, making His faithful children “heirs of God, and joint-heirs with Christ” (Romans 8:17), sharing in His eternal glory.

Jesus Himself declared, “Is it not written in your law, I said, Ye are gods?” (John 10:34), referencing Psalm 82:6, which states, “I have said, Ye are gods; and all of you are children of the most High.” This profound truth reveals that God’s children are destined for divine inheritance and eternal progression, growing in knowledge, glory, and dominion. Exaltation in the celestial kingdom means more than simply dwelling with God; it means becoming like Him, with endless capacity for joy and increase.

The celestial kingdom is also a place where sacred relationships continue eternally. From the beginning, the first thing God did for Adam and Eve was to bless them and establish the marriage relationship. After creating them, “God blessed them” (Genesis 1:27–28). Scripture also speaks of their covenant union plainly: “Therefore shall a man

leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24). Later, it refers to them directly as husband and wife: "And Adam called his wife's name Eve" (Genesis 3:20), and "Adam knew Eve his wife" (Genesis 4:1).

This points to the sealing power of God. Marriage is meant to be more than temporary, but part of His eternal order. Jesus taught that "what therefore God hath joined together, let not man put asunder" (Matthew 19:6), reinforcing the divine nature of marriage. He also gave His Apostles the sealing authority, saying, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19). Through this power, marriages can be bound not only for this life, but for eternity.

Furthermore, Paul taught, "Neither is the man without the woman, neither the woman without the man, in the Lord" (1 Corinthians 11:11), showing that exaltation is achieved together in unity. The promise of eternal union is not merely symbolic but

a reality in the celestial kingdom, where those sealed by God's authority will continue in an everlasting relationship.

Exaltation in the celestial kingdom means eternal progression, the continuation of divine growth and joy. Paul taught, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12), illustrating the eternal expansion of knowledge and understanding in God's presence. Jesus promised His disciples, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21), affirming the divine inheritance and exalted state of the righteous.

Thus, the celestial kingdom is the fulfillment of God's plan, where His children receive "glory and honour and immortality, eternal life" (Romans 2:7), reigning in His presence with everlasting joy.

The terrestrial kingdom, likened to the glory of the moon, is for those who lived honorable lives but did not fully accept the gospel of Jesus Christ in

mortality. These individuals receive a measure of glory and peace but do not enjoy the fullness of God's presence. It reflects God's mercy in rewarding good deeds while respecting the agency of those who did not choose full discipleship. This kingdom offers a place of beauty and peace, though it lacks the fullness of joy found in the presence of God.

The telestial kingdom, symbolized by the glory of the stars, is the lowest of the kingdoms and is designated for those who did not repent or accept the gospel in mortality or the Spirit World. While still a place of glory, it is far removed from the presence of God. This kingdom demonstrates God's justice in providing a space for all His children, regardless of their choices, while honoring the eternal consequences of their actions. Even here, God's love is manifest in granting a degree of happiness and light to all His creations.

The Savior reassured His disciples of the eternal home awaiting the righteous: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go

and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). These words reflect the Savior's love and His desire for all to dwell with Him in eternal peace and glory.

Revelation describes the celestial city, where God and Christ are the source of light and glory: "And the city had no need of the sun, neither of the moon,

to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Revelation 21:23). This imagery emphasizes the joy and radiance of dwelling in God's presence, a place where sorrow and death are no more.

The final judgment and the kingdoms of glory reveal the divine harmony of God's love and justice. They testify that every soul has a place in His eternal plan, offering hope, accountability, and the promise of eternal progression. This understanding invites us to live with purpose, faith, and a commitment to follow the Savior. How we live now prepares us for where we will dwell in eternity. By embracing the teachings of Jesus Christ and aligning our lives with His example, we unlock the true meaning of God's plan.

Through His grace, what begins as a plan of salvation becomes a plan of happiness, ensuring not only eternal joy but the fulfillment of our divine potential as children of God. The Savior's invitation to "Come, follow me" (Matthew 19:21) is a call to walk a path of light and truth, transforming our journey into one of everlasting peace and joy. His

great plan is not merely about redemption; it is a divine promise of eternal happiness and a life filled with boundless love and purpose.

These truths taught in this book are not new to me, and they have never been merely abstract. I have believed them for years, studied them, and tried to live by them. As I studied the Bible cover to cover with the Plan of Salvation in mind, my testimony grew stronger. Again and again, the scriptures pointed me to the Father's plan and to Jesus Christ as the center of it all, confirming these truths in a deeper and more personal way. Yet near the end of writing this book, I was given a vivid, personal experience that pressed these teachings deeper into my heart and opened my understanding of the Savior's Atonement in a new way. It did not replace what I already knew, but it gave me deeper perspective and greater clarity. It is an experience I will never forget.

Chapter 9: From Darkness to Light

In this final chapter, I want to step away from the broader explanation of God's plan and share a personal experience that deepened my understanding of the Savior, His Atonement, and His desire to lead each of us from darkness into light.

After I finished writing this book about the Plan of Salvation, I felt deeply moved. I had spent hours reading, praying, and studying the scriptures, writing down truths I knew in my heart were real. One night soon after, I went to bed with a feeling of peace, but what happened next shaped the way I see these truths.

I had a dream that felt so real, as if I were actually there. Perhaps you, too, will experience a moment when the gospel becomes more real than ever before.

In the dream, I found myself walking. The surroundings were dark, and as I walked forward, I saw that I was heading into even deeper darkness. It looked like Hell in the distance, dark, empty, hopeless. The deeper I walked, the heavier I felt. My

heart was full of sadness. As I looked around, I saw others walking the same direction. Some were walking quickly, some slowly, and some just stood still, paralyzed in despair. No one was smiling. Everyone looked lost.

As I walked further, I began to see glimpses of people's lives. I saw violence. I saw stealing. Lying. Betrayal. Hatred. All kinds of sin and suffering. It was heartbreaking. I felt so uncomfortable, so out of place. I wanted to look away, to stop it somehow, but I couldn't change any of it. I felt powerless.

Then suddenly, I felt a hand on my shoulder.

I turned around.

Standing behind me was Jesus Christ.

He looked at me with eyes filled with infinite love, compassion, and understanding. There was light all around Him, pure and peaceful. He smiled gently and said, *"Come, walk with me."*

I turned away from the darkness, and I walked with Him.

We walked side by side, and His hand remained on my shoulder. Ahead of us, I saw a bright light. I knew it was Heaven. I felt peace, love, and joy like I had never known before. Every step I took beside Him was healing. The pain and sadness I had felt before slowly melted away. I was walking in light, in truth, in peace, because I was walking with the Savior.

After a little while, He turned to me and said with kindness, *"Continue on the path."* Then He turned around, and I watched Him walk back toward the darkness. But He didn't go to stay there. He went to help others, placing His hand on their shoulders, one by one.

And then I woke up.

That dream has stayed with me. It was unforgettable. It taught me something about the Atonement that I had never truly seen before. The Savior knows exactly how to reach you in a way you will never forget.

Jesus *chose* to atone for us. In Gethsemane and on Golgotha, He felt everything, every sorrow, every

pain, every sin. He saw it all. He felt it all. And here's the part that struck me so deeply: *Jesus looked darkness straight in the eyes, and He did not turn away.* He faced it fully. He walked through it. He overcame it. He did this not for Himself, but for us.

Because He saw and felt the darkest parts of human life, He can now comfort us in our darkest hours. He knows what it feels like to suffer, to be burdened, to be alone. He understands everything we've been through or ever will go through. And because He loves us, He knows how to help us. Perfectly. Personally.

That's why He can place His hand on our shoulder and gently turn us around, not in shame, but in deep love, because He's been there. He's walked that path. And now He walks it again and again to rescue others.

All He asks is what He said to me in the dream: *"Come, walk with me."* His invitation to follow Him is as personal as it is eternal.

That is the message I leave with you. The Plan of Salvation is real. Jesus Christ is the Redeemer of the

world. He walks the dark paths to find us. He offers His hand. And if we take it, He will lead us home.

At this meaningful conclusion, I invite you to turn your heart to God in prayer and ask if this Plan of Salvation is truly His divine plan. Seek His guidance and let Him confirm the truth of these teachings to your soul. I testify with all my heart that Jesus Christ lives. He is our Savior and Redeemer, and He has a personal connection with each of us. He stands at the door and knocks, ready to enter and transform our lives if we are willing to let Him in. Embrace His love, follow His teachings, and trust in His promises, for through Him, the plan of salvation becomes the plan of happiness, a path to eternal joy and divine fulfillment.

Scripture Study Index

This index contains all the scripture references used throughout this book. They are organized according to the sections and chapters in which they appear, with passages from the Old Testament listed before those from the New Testament. Scriptures used in more than one chapter are included under each relevant chapter, allowing readers to easily find and study the biblical passages connected with each part of the Plan of Salvation.

Chapter 1: Pre-earth Life

Old Testament: Proverbs 8:23, Ecclesiastes 12:7, Isaiah 14:12–13, Jeremiah 1:5.

New Testament: John 1:1–3, John 9:1–2, Acts 17:28, Romans 8:29, Ephesians 1:4, Hebrews 12:9, 1 Peter 1:20, Jude 1:6, Revelation 12:7, 9, 11.

Chapter 2: The Creation of the World

Old Testament: Genesis 1:1, Genesis 1:3, Genesis 1:8, Genesis 1:12, Genesis 1:14, Genesis 1:22, Genesis 1:27, Genesis 1:31, Genesis 2:3, Job 38:4–7, Proverbs 8:23–31.

New Testament: John 1:3, Ephesians 3:9, Colossians 1:16, Hebrews 1:2.

Chapter 3: The Fall of Adam and Eve

Old Testament: Genesis 1:28, Genesis 2:7, Genesis 2:21–25, Genesis 3:4–5, Genesis 3:16–17, Genesis 3:23, 2 Chronicles 25:4.

New Testament: 1 Corinthians 15:20–22.

Chapter 4: Our Life on Earth

Old Testament: Joshua 24:15, Job 2:1–3, 6, Proverbs 19:21, Ecclesiastes 12:13, Jeremiah 29:11, Micah 6:8.

New Testament: Matthew 5:14, Matthew 5:44–45, Matthew 5:48, Romans 8:28, 1 Corinthians 10:13, 2 Corinthians 5:7, Ephesians 2:10, Philippians 2:13.

Chapter 5: The Atonement of Jesus Christ

Old Testament: Leviticus 16:20–22, Proverbs 24:16, Isaiah 6:1–8, Isaiah 9:6, Isaiah 53:4–5.

New Testament: Matthew 26:39, Matthew 27:46, Luke 22:43–44, Luke 23:34, Luke 23:43, Luke

23:46, John 3:14–16, John 19:26–28, John 19:30, Romans 3:23–25, Romans 5:8–9, Philippians 1:21, 23, Colossians 2:12–14, Hebrews 9:26–28, James 2:17–18, 1 Peter 2:24, 1 John 1:8–9.

Chapter 6: The Spirit World

Old Testament: 1 Samuel 28:11–15, Psalm 16:9–11, Psalm 23:4, Ecclesiastes 12:7, Isaiah 14:9.

New Testament: Luke 16:22–24, Luke 23:43, John 5:25, 1 Peter 3:18–19, 1 Peter 4:6, Revelation 6:9–11, Revelation 20:13.

Chapter 7: The Resurrection

Old Testament: Job 19:25–27, Isaiah 26:19, Ezekiel 37:12, Daniel 12:2.

New Testament: Matthew 28:9–10, Luke 24:13–35, John 11:25–26, John 20:12–20, John 20:28, Romans 6:4–5, 1 Corinthians 15:5–6, 1 Corinthians 15:20–22, Philippians 3:20–21.

Chapter 8: Judgment and Kingdoms of Glory

Old Testament: Genesis 1:27–28, Genesis 2:24, Genesis 3:20, Genesis 4:1, Psalm 62:12, Psalm 82:6, Ecclesiastes 12:14, Isaiah 3:10–11, Daniel 12:2–3.

New Testament: Matthew 16:19, Matthew 16:27, Matthew 19:6, Matthew 19:21, John 5:26–27, John 10:34, John 14:2–3, Romans 2:7, Romans 8:17, 1 Corinthians 11:11, 1 Corinthians 13:12, 1 Corinthians 15:40–42, 2 Corinthians 5:10, 2 Corinthians 12:2–4, Revelation 3:21, Revelation 20:12, Revelation 21:23, Revelation 22:12.

What if the story of your life began before you were born—and continues long after?

The Bible doesn't just teach us how to live; it reveals why we're here, where we came from, and where we're going. *The Plan of Salvation* is a clear, scripture-based journey through God's eternal design—from our premortal beginnings to our mortal purpose and the promises that await us beyond the grave.

Drawing from both the Old and New Testaments, Stefan J.C. Mølholt opens the pages of the Bible to show how deeply God's plan is woven into its message. With thoughtful insights and organized clarity, this book explores:

- *Pre-earth life*: What does the Bible reveal about our existence before birth?
- *Mortality*: Why are we here, and how does God guide our path now?
- *Life after death*: What awaits us, and how can we prepare?

Whether you're new to the gospel or have studied the scriptures for years, this book will deepen your understanding and renew your sense of divine purpose.

The Bible holds the map. This book helps you read it.

ISBN (ebook): 978-87-976848-1-8